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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

ZIKR-I-HABEEB

A Page from the Life of the Holy Prophet

It is related by 'Abdullah bin-Masu'd from Sa'd-bin-Ma'az as follows :—

Sa'd-bin-Ma'az was a friend of Omyya-bin-Khalf and whenever Omyya happened to come to Medina stayed with Sa'd, and whenever Sa'd went to Mecca he stayed with Omyya. After the Holy Prophet migrated to Medina Sa'd went to Mecca for the sake of Pilgrimage and he stayed with Omyya as usual. Then he said to Omyya, "Please find for me a quiet moment so that I may perform the *Tawaf* of the Ka'ba at a time when there are not so many people about. So Omyya took him to the Ka'ba towards the middle of day when they happened to come upon Abu-Jehl who said, O Aba Safwān! who is this man with you?" "This is Sa'd," Omyya answered. Thereat Abu-Jehl said to Sa'd, "Do you think you can perform the *Tawaf* in Mecca in security after you have given protection to Mohammad and presumed to think that you would be able to help him? By God, if Omyya had not been with you, you would not have returned safely to your home!" Sa'd replied, and his voice was raised in anger, "By God if you try to prevent me from this we shall prevent you from some-

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thing that would be harder upon you, and that is your road to Medina."

Omyya here interposed and said to Sa'd that while speaking to Abul-Hikam who was the chief of the valley he should not raise his voice. Sa'd answered and said, "Pleased let me be, O Omyya! Indeed I have heard the Holy Prophet say that you would some day fall by the hands of the Muslims." Omyya inquired, "Will this be in Mecca?" But Sa'd answered that he did not know this.

Omyya was greatly frightened and when he went home he said to his wife, "O Umm-i-Safwān! have you not heard what Sa'd has told me?" "What has he told you?" she asked. Omyya replied, "He thinks that Mohammad has informed them that I would some day fall by the hands of the Muslims. I asked him whether this would be in Mecca, but he replied that he did not know." Then Omyya added, "By God I would never leave Mecca." But when the day of Badr came, Abu-Jehl exhorted the people to take up their arms and to defend their caravan coming from Syria. Omyya however did not like to leave Mecca. Therefore Abu-Jehl came to him and said, "O Aba-Safwān! when people would see that you are staying behind in Mecca they also would stay back from the expedition." At last he persuaded him to go and he asked his wife to get his things ready. "Have you forgotten what your brother of Yasrab has said about you?" she asked. He replied that he was intending to go out only a little way, and out of fear he remained in this undecided frame of mind, until at last he was killed in the battle of Badr.

—BOKHAREE.

Malfoozat-i-Ahmad[1]

The question was asked from the Promised Massiah whether those who did not believe in him could be included among the people who are referred to

[1] Translated from *Malfoozat-i-Ahmed*, published by Sh. Abdul Hamid.

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in Surah Fateha as انعمت علیھم. The Promised Massiah answered that until God Himself did so he was not in a position to include anyone in this blessed group. He added: Whoever believes in the *Kalima* and from the bottom of his heart is prepared to act upon the Holy Quran after the truth has been shown to him, he would find his reward with God. The deeper his faith the greater would be his reward; while also in proportion to his disbelief would be his punishment. I call upon God as my witness that I have no enmity for the people. Those who do not regard us as *Kafirs*, God is the Master of their hearts. But to believe that Jesus had the power to create things and is himself still alive, this too is a form of *Shirk*. If it is said that he did so on the basis of a command and a permission from God, we might ask why that command and permission was not extended to the Holy Prophet Mohammad, Peace be upon him. Whoever entertains hostility towards the servants of God and His chosen people, he finds himself at war really with God; and how can *Īmān* (ایمان) remain alive in the heart of a man against whom God Himself is at war.

February 26th, 1901.

The Promised Massiah said, "It is evident from the prayer contained in the words اھدنا صراط المستقیم that God wishes to institute in this *Ummat* (امت) a chain of *Zillee* (ظلی) Prophets. But in the Holy Quran all the Prophets are not mentioned by name, while references to Moses and Jesus are frequent. It appears from this that in this *Ummat* also Prophets in the likeness of Moses, *i.e*, Mohammad, and in the likeness of Jesus, *i.e.*, the Imām Mehdi (امام مہدی) were to have positions of surpassing eminence and were worthy of special mention.

February 28th, 1901.

The Promised Massiah said, "A mistake in inference is liable to be made by all Prophets of God and in this respect they all stand in the same position

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as we. And it was necessary that it should be so, so that man may not be taken to be infallible like God. It is noteworthy that in the case of Jesus the Jews objected with great vehemence that he had said that he had come as a king but had proved to be entirely wrong in this. It is possible that perhaps Jesus for some time entertained the idea that he would become king. Accordingly we find that even swords were purchased and kept ready; but this was a mistake of inference on his part. Subsequently he was enlightened by God on this point and thereafter he admitted that his kingdom was a spiritual kingdom. In simplicity there lies a great honour for man. Whatever Jesus said, he said in the simplicity of his heart, and this does not in any way detract from his position and honour. Similarly the Holy Prophet believed that the migration would take place towards Yamāma but when it came it took place towards Medina. About the bunches of grapes shown to him in a vision he was under the impression that they were for Abu-Jehl, while in fact they turned out to be meant for Ikrama, son of Abu-Jehl. The knowledge, too, of the Prophets of God increases gradually; that is why the Holy Quran contains the prayer رب زدنی علما. It was an excellent trait of his character and bespoke of the great purity of his heart that whenever the Holy Prophet happened to make an error he was never unwilling to admit it. This possibility of error and its admission on the part of the Prophets of God does not in any way lower their position. The skill of a physician who cures thousands is not thrown open to doubt because a patient dies in his hands. Judgment is always passed on the basis of factors of such frequent occurrence as almost amount to a general rule.

The Promised Massiah added: God never suffers a man to be destroyed who comes to Him in full sincerity of heart. The Holy Prophet was born in the midst of a great wilderness, but look at the means with which he was furnished by God. It is difficult to win the heart of a single man, but how

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great was the number of the devoted followers who gathered eagerly round him. In regard to us also there stands the Revelation of God that "Kings would seek blessings from thy garments." Evidently these would be our followers for that alone can be the basis of their seeking blessings from our garments. But at the present moment there is no dishonour that the people do not try to heap upon me. However, the merit which can be won by means of belief in these days would not be open to achievements afterwards.

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CRITERIA FOR THE TRUE WORD OF GOD—II

Translated by Ibrahim Nasir, B.A., B.T.
from Dars notes in R. R. (Urdu)

First Sign

The first sign of the fresh and living word of God has been expressed by the word 'tayyiba' which points to the following beauties:

First.—When the word *tayyiba* is applied to an object it is necessary that it should have no external or internal defects in it. On examining the Holy Quran we find this excellence in it to a degree of complete perfection. Though some of the subjects treated therein are very delicate, yet a highly refined language has been used throughout. The relations of a husband and a wife, the menses and bleeding after child-birth, the sentimental part of the life of a man and a woman have all been treated so nicely that even the most sensitive dispositions do not feel hurt by it. The style of the Holy Quran runs smooth. There is no use of heavy words, of ambiguous constructions, or of poetical imagination. It explains all the subjects, however difficult, so nicely and in such a simple style that the expression does not jar on one's ears and the mind does not get worried. Its teachings are so simple and lucid and captivating that by observing them it is not possible to encounter loss of any kind.

The second meaning of *tayyiba* suggests that the object to which this word is applied should be beautiful. The Holy Quran occupies the highest position under this test. Its external beauties are so conspicuous that no other book can compare with it. The beauty of the words used, the clarity and precision of its style, the appropriate use of idiom, the flow of language, its soaring thought, its depth of meaning, all combine to give it a supernatural exellence. No doubt it is composed of those very Arabic words which

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have been used in thousand of other books, yet no other book can approach it in beauty. The Arabs enjoyed a superiority over the rest of the world for the delicacy of their ideas, the heights of their literature, and for a big stock of their vocabulary. As a nation they were so fond of literature that power, gold, and honour, which dazzle the eyes of other men, had no value for them in comparison with good literature. When this people who regarded their poets as prophets and their literary men as gods, and among whom men of literature and the literature itself had progressed to no small extent, when they saw the Holy Quran they were dumb-founded and their eyes were dazzled. The age in which the Holy Quran was revealed was the brightest age of Arab literature for some of the top-most literary men were yet alive and the others had only recently died. Yet when they heard the Holy Quran they cried out saying that it was *sihr* (enchant-ment). This very word, which was used as an argument to prove its falsity, showed that the Arabs gave this as their unanimous verdict about the Holy Quran, namely, that its beauty was far above the human power of creation. The human mind has, no doubt, composed the most valuable pieces, but before the Holy Quran man has no choice but to confess his own helpleseness. فتبارك الله احسن الخالقين

Similar is the case of the subjects treated therein. Their elevation, their extent, their comprehensiveness, their power of enlightening the corners of the human mind is unique. As its ideas find their way into the human hearts they soften them to a degree that even the pillars of despotism begin trembling before it; when they take to exhort valour even the hearts of the Israelites begin to feel the faith of Abraham, when they urge forgiveness they do it so fully that Jesus himself would express surprise at its comprehensiveness; when they explain the necessity of retaliation they do it so beauti-fully that even the soul of Moses sings praises for the Holy Prophet of Islam. In short every man who goes into the details of its subject-matter finds that the Holy Quran is like an ocean which has no end and is like a

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garden whose fruits are never exhausted. Beholding its beauty its enemies have said that many people working together have composed it; but is that not in itself *a confession of its beauty*?

The third meaning of the word *tayyiba* is 'tasteful' The taste of the Holy Quran is more than ordinary. The followers of all religions begin to feel sick of acting upon the teachings of their respective religions, but a person acting upon the teachings of the Holy Quran never feels sick of it; he rather gains in pleasure. It has, so to say, such a fine taste that any person who really once tastes it never wishes to give it up.

The fourth meaning of the word *tayyiba* is pure. As regards purity the Holy Quran is matchless. No other book has laid such a great stress on purity as does the Holy Quran. As an illustration let us take outward cleanliness. We find that the Holy Quran is the only book which has made cleanliness a part of religion. Before the revelations of the Holy Quran outword cleanliness and spiritual life were considered as opposed to one another. The Christian hermits took pride in filth, and the Hindu Sadhus felt proud of their ash-covered bodies and matted hair. How beautifully did the Holy Quran explain the principles of cleanliness! How beautifully did it draw the attention of the people to the fact that a clean body gave birth to a clean soul! It told us that the use of pure things created by Gold did not make the soul dirty—rather it helped to make it clean. Supposing a beloved of God threw away good things created by Him, will it not make difficult for the common people to realise the true value of them! Of course it is necessary to use pure things in a pure way. In the verse*

يا ايها الرسل كلوا من طيبات واعملوا صالحا

the Holy Quran has explained the relation which

*O ye prophets! eat of the pure things and do good.
(The Believers: 4:)

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exists between the body and the soul, a full explanation of which would render even volumes insufficient.

The fifth meaning of the word *tayyiba* is 'sweet'. The Holy Quran is not only tasteful but sweet as well. Deliciousness of taste implies human inclination towards it, but sweetness suggests its fitness for the human soul. There is no pungency or shrewdness in the Holy Quran. Even the most sensitive minds accept it with ease and profit thereby.

The sixth meaning of the word *tayyiba* is 'grand.' The subjects dealt with in the Holy Quran are so grand that no book can equal this grandeur. It explains the attributes of God in such remarkable detail and proves His Kingdom in this world so beautifully and shows his mastery over all things so nicely that a study of these fills the human soul with an intoxicating pleasure. At times it appears as if man after having cut off all worldly connections has begun flying heavenwards. Does there exist a book which can equal the Holy Quran in this respect? Is there any scripture which can equal it in beauty? Surely there is none!

The seventh meaning of the word *tayyiba* is 'excellence' in good. The above-mentioned beauties are enough to enable a person to judge for himself that the Holy Quran excells all other books—whether revealed or written by men—to such a degree that this book gives the impression of having come from a different world.

Second Sign

The second sign of a pure word mentioned in اصلہا ثابت is that it should be firmly rooted. While explaining its significance I mentioned six points. These when looked for in the Holy Quran are found most completely applicable to it.

First.—The Holy Quran is a living book. This means that just as a living tree which has its roots spread in the earth gets nourishment and remains fresh,

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so does the Holy Quran preserve its freshness. New meanings are being always discovered out of it. For 1300 years people have been writing commentaries of this Holy Book; some have even attempted it in books of a hundred volumes; yet there is no end to the extent of its meanings. Even to-day new meanings are coming out of it, and it seems as if the Holy Quran were like a hollow pipe, with somebody sitting at one end who poured down treasures to the other side. The deeper we study it the more are the meanings discovered. Whatever the question, a fitting answer comes out of it. The Holy Quran itself claims this. It says

ولقد خلقنا الانسان و نعلم ما توسوس به نفسه و نحن اقرب اليه من حبل الوريد

i.e.,

> We created man and are therefore fully aware of the doubts that cross his mind. We are nearer to him than his life vein. (L : 16.)

As long as a Word of God is practicable for the world it aught to be like a fresh tree; that is, it should be getting food all the time from its source. Just as a tree appears to-day the same as it looked yesterday, except that a fresh juice of life from the earth is running in it, so does the Word remain the same as it was yesterday but a new meaning according to the needs of humanity are discovered in it. It is of course, solely in the hand of God to direct someone's mind to those meanings and the verse * لا يمسه الا المطهرون also points to the same.

The second characteristic of a firmly-rooted tree is that it does not bend to blows. A word of God therefore, should not give way before the current of the age and leave its principles. It should rather combat the opposing factors strongly. Even this excellence is to be found in the Holy Quran most perfectly. Its basic principles are so clear that there does not even rise a

*None shall touch it save the Purified ones. (LVI : 70.)

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question of their suppression before anything. Nobody is allowed to make any change in it. Even the proper use of the words themselves does not admit of any change in the meanings. Anybody attempting a change in the Holy Quran would rather break it but, will never succeed in twisting it. Just as a whole building comes down when a few bricks are drawn out, so does the whole structure of teaching fall down when an attempt at a slight change in its meaning is made. It is not possible, therefore, to act upon one part of the teaching of the Holy Quran and to leave the rest. Either a person must follow it in all entirety, or he will get no profit out of it. In this age the Muslims are following some teachings of the Holy Quran and have given up some, and that is why they are not profiting by them. Even the non-Muslims are making a greater progress. The reason is that the Holy Quran does not live in a subjugated condition. A person attempting to subjugate it is sure to suffer. He can rather leave it altogether and take to some other religion. But if he wishes to change it he should first root out the Holy Quran from the human heart; then and only then will it be possible for him to make progress in this world.

It is an established fact that the Holy Quran is not effected by changes which the times are undergoing. The discovery of new knowledge and new inventions cannot alter the value of its teachings.

The third characteristic of a firmly-rooted tree is that it does not shift from its place. This meaning too is fully applicable to the Holy Quran. Its principles are so sound that they never vary. It never happens that one part of its teaching be based upon a certain principle while another on an opposing principle. In the Bible, for instance, Unity and Trinity, atonement and compassion, which are principles opposed to each other, form the basis of Christian religion. The religion of the Arya Samajists teaches us on the one hand that God is Beneficent and Merciful, and on the other it asks us to accept Soul and Matter as eternal, whereas each of these teachings is in contradiction to one

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another. The teachings of the Holy Quran are based upon fixed principles. Taking the Unity of God as an instance we find the minutest teachings of Islam revolving round it. God has been presented as the Beneficent and the Merciful and all the small details of all its teachings hang on these attributes. It never happens that while the fundamental teaching is about unity the minor details of those may form the basis for polytheism; or that God may be spoken of as Merciful and the minor details go to prove him as an Unmerciful God.

The fourth characteristic of a firmly rooted tree is long life. The firmer the roots of the tree the longer its life. Thirteen hundred years have already passed over the revelation of the Holy Quran yet its teachings remain practicable and will continue to remain so. Books which do not come from God are written at one time and at another time those very people who believed in them begin to oppose them both in practice and in speech. But the Holy Quran is being followed to the very letter. Even those who gave it up lately are once again coming back to it. The slaves of western civilisation after having tested the external beauty of the Holy Quran are beginning to confess the beauty of its teachings. The world is being forced to admit the superiority of its teachings concerning the prohibition of usury and wine, the permission of divorce and polygamy; the wisdom of its teaching on the free mixing of man and woman, its laws on the distribution of wealth, and several other teachings of this kind. The life of the Holy Quran which to our belief is to the end of the days, thus seems to become longer even in the eyes of the enemies.

The fifth characteristic of a firmly-rooted tree is that it takes its growth in good earth. Such a tree cannot grow in a common sort of earth because when the earth is not good to a sufficient depth the tree cannot extend its roots. The Word of God also can exhibit its beauty only when such a nation bears it which has an affimity for it, and which gives it a place

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in their hearts. The Holy Quran points to this in the verse والعمل الصالح يرفعه *i.e.*, good actions help to increase the faith. Faith is a tree which cannot grow without good actions. However excelling the Word of God may be it will not be able to exhibit its beauties without the good actions of those who bear it. It is therefore indispensble that the Word of God should find a place in the hearts of such people as are fit for its growth and nourishment, and in whom the roots may extend to great distances. It is not possible for a Word of God to exist unless the above mentioned condition is fulfilled.

The Holy Quran satisfies this condition most perfectly. At the time of its revelation it found a community which sowed the tree in their hearts and watered it with their blood and from that time onward it has always found such people. There lived once, no doubt, such people who observed and acted upon the teachings of the Vedas, the old and the new Testaments, but to-day there are hardly any. Such people who fully observe the Holy Quran are to be found in all ages. If ever it happens that from among the people there remains none to observe it, God produces new people who follow it and act upon it. Its roots remain always firm and its beauty remains shining before the eyes of the people. The parable of the beauty of other books (if there is ever a beauty in those books) is the parable of a tree whose beauty is shown to the people by placing its seed on the palm of the hand. But the beauty of the Holy Quran can be shown by its beautiful tree which is ever green. The beholding of beauty with our own eyes is one thing and merely to visualize it in imagination is another.

The sixth characteristic of a firmly-rooted tree is that it has only one source and does not draw food from different places like animals. A weak tree, no doubt, also shares this characteristic but for the time being we are concerned with a comparison between different trees and not between a tree and an animal. Different Words of God though not as grand as the

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Holy Quran, will therefore resemble one another to a certain degree in this respect. The works of man however, will have no resemblance with it at all. Thus we find that the teachings of the Holy Quran are wholly from Almighty God and the human hand has not meddled with it. It did not have its growth slowly and by degrees, it was revealed in one time on one person's heart. It did not put forward the current ideas of the age so that it might be objected to as a summarised philosophy of centuries—as good works by men generally are; it rather opposed most matters of the age and ran contrary to their ideas. It found a new way for itself proving thereby beyond doubt that it drew its food from one source only and that it resembled a tree. On the contrary books written by man resemble animals in this respect. They are based upon selection, investigation and research. Though only one person appears to be the author yet his knowelge is gathered from the experience of thousands—excluding of course those who base their investigations on the Holy Quran. Such works are a reflection of the Holy Quran and not a separate thing from it.

(To be Continued)

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MOSLEMS IN TOGOLAND

With acknowledgements to the *Moslem World*.

[Apart from the reference to the Missionary activity of the Ahmadiyya Movement in Africa, this article is further of interest for the side-lights it throws on the technique employed by Christian Missionaries.—*Ed.*]

I shall never forget the first Mohammedan whom I met, although it is now many years since he has gone to meet Allah, in whom he believed and whom he served all his life. I never saw a kindlier face than his, radiant with love and benign humour, as he sat there under the palm in front of his house, in his long, flowing, blue robe, his white beard and hair strangely, though not unpleasantly, offsetting his dark brown skin.

It was during my first year on the mission field. An older missionary took me along on his round through the town. Our work was among the native population, the Ewe-speaking tribes of Southern Togoland, whose religion is the primitive spirit worship common in Africa. We had visited several Christian families and were now, on our way home, passing through the "Zongo," *i.e.*, the Mohammedan part of the town, where the Hausa people lived, who are the traders all along the West Coast and have their own quarters in nearly every large town. They practise unstinted hospitality to all wandering people of their own race and creed. Their real home is in Northern Nigeria, with Kano as their capital city. We were not doing any work among them; this would have required a special missionary and we had none to spare. We had just passed the mosque, a low, unpretentious, rectangular building with a corrugated iron roof, not very different from the native huts, except that it was neatly whitewashed and showed a simple ornament of yellow and blue lozenges flanking the door and an Arabic inscription in black on the lintel.

"Let's go and see the old *malam*, the Mohammedan leader," said my guide, "he is a fine old fellow." As we entered into the court—the Hausa always have a

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high fence of matted reeds around their compounds, because they like privacy—the old man rose and came to greet us, bidding us sit down on his little native chairs. We talked in the Ewe language, which all the Hausa people living in the country know. It was a pleasure just to look at his face, the face of a patriarch out of the Old Testament, except for the colour. It was a surprise to me, because I had always thought of Islam as a cruel and bloodthirsty religion, spread with fire and sword by fanatical followers. Now I saw that there must be something more in it, something that could account for the development of a lovely personality, such as I had never met among the spirit-worshipping heathens. Was it monotheism which made the difference, and their frequent prayers to the one God? Or was it the influence of the Old Testament, of characters like Abraham (Ibrahim, as they call him) whom they too hold in high respect, or even of "Isa"—Jesus?

A week or so later the son of the old *malam* came to our station to return the visit and to excuse his father, who was not well enough to come himself. He was tall, with a fine, honest and intelligent face, about twenty-five years of age. His name was Audu. He too wore the long robe of the Hausa, but his was white with beautiful embroideries, which were, however, in the same colour and therefore rather inconspicuous. There is always a certain nobility in beauty which does not care to be seen. He took off his little purple cap with gold ornaments and stepped out of his sandals, which he left respectfully on the veranda to enter the room barefoot. I could not but love him from the very beginning. We had a little talk, as he looked with interest at the unwonted surroundings of a European dwelling. I explained the harmonium and played something for him. I showed him a New Testament in the Hausa language, which I had been studying. It was printed in English letters according to the new phonetic spelling. This was rather strange to him, because he was accustomed to read and write Hausa in Arabic script, which is the common thing

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among his people. When I showed him my exercise book, where I had written Hausa texts in Arabic script, he was very much interested that a white man should attempt such a thing. I asked him if he would be willing to help me in learning Hausa, and he gladly consented; so we fixed an hour every Saturday morning, when he would come and we would read the Hausa New Testament together.

During our ensuing Hausa lessons we had many a discussion, though it did not help my Hausa very much, because when it became interesting, we usually lapsed into Ewe, which was more familiar to me. I found that he was quite learned. He was studying to become a teacher and a *malam*, and already had assisted his father in the work. He knew Arabic fluently, also some English, and was wide awake to current events and problems. He was interested in Christianity, as we would be interested in Buddhist doctrine or Chinese customs, from the purely intellectual point of view. We argued about Jesus and Mohammed. He knew "Isa" quite well from the Koran and the traditions; yes, Isa was a great porphet, those stories about him in the book of the Christians were very good, but of course Mohammed was much greater; why, had not Mohammed known all about Christianity and superseded it? was he not the last prophet, and is not the last the greatest, the one who stands on the shoulders of all those who came before? Here I sensed something of the almost insurmountable difficulty in dealing with Mohammedanism. How much easier it was to approach a heathen and show him how Christianity was far superior to his own crude beliefs, how Jesus has come to lead men out of darkness and to reconcile them to God. In talking with heathens about religion we almost invariably met with a kind of inferiority complex on account of their beliefs, sometimes it was nearly a feeling of guilt that they had not yet become Christians. But the Mohammedan is just the reverse. He is proud of his religion. He may even look down upon the Christian as the follower of an antiquated faith.

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In the course of an argument I once said to Audu, "If you were a good Mohammedan, you ought to fear me, lest I cause your death by converting you, because tradition states that apostates should be killed." Audu only smiled at this suggestion. He did not deny it, but he probably thought that this was purely a theoretical problem, since converting him was so far out of the question that the Prophet's injunction could be waived. Did I really hope to convert him ? I'm afraid I never did, for this seemed just as impossible to me as it did to him. All I did hope was that through our talks he might gain a little more understanding of Christianity and our work; that he would feel something of the love of Christ and that in his thoughts "Isa" would play a larger part than before. Perhaps this was not much, but it was something, and I could console myself with the Hausa proverb: "To hit the tail is better than to miss altogether."

After some time I ordered an Arabic Bible from the British and Foreign Bible Society. When it arrived I presented it to Audu. It was quite big and beautifully bound in red. He was genuinely pleased and came back the next day to thank me, as is the custom of the country. He was so fond of books that even this one was a treasure to him, and he did not seem to have any misgivings as to its possession. Some months later I asked him about it ; had he ever read in it? Oh yes, he had, but just now it was not with him. He had lent it to a friend in Kpalime, in French Togoland, who wanted to read in it, but he would get it back. I like to think of that Arabic Bible, travelling among the Hausa somewhere in West Africa, a silent missionary, where nobody else speaks the word of Christ.

One day he came and told me that a letter had come from Cairo saying that bad times were coming; some sage or prophet had spoken. It was in the year 1937. There must be something like a circulating news letter from the Mohammedan University in Cairo, the Azhar, which is handed around among the Mohammedan tribes of the Sudan and the West Coast

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of Africa, because he told me that every now and then such a letter comes. Well, in foretelling bad times, the letter certainly was right, and it did not take much of a prophet to foretell it either, with all European countries arming at top speed and running from one crisis into another.

Connections are apparently kept up in other ways also between the Mohammedans of West Africa and the Islamic centres in Egypt and Arabia. Even pilgrimages are made occasionally, right across the Sudan and Egypt to Mecca. Once I asked Audu how he felt about the pilgrimage to Mecca, and whether he would like to make it? Then it was as if a secret desire of his heart had suddenly been brought to light. His face shone as he answered:

"Yes, I would like it very much, but . . . . ."

"Why but?"

"It takes so much money and I do not have enough. But I shall save money, and I hope that some day I shall be able to make the pilgrimage."

"Why do you need so much money?" I asked, "If you tell the people that you are a pilgrim to Mecca, they will gladly feed you and give you alms on the way."

"Yes, I think they would; but I do not want to be a beggar and live on the good will of the people. And some may think that I am an impostor who will never go to Mecca, because Mecca is far away, and I could not stand that."

"But could you not earn something on the way?"

"Yes, perhaps I could, as a teacher or letter-writer for the people; but that would not be sufficient. I must have enough money to be independent."

"How long would it take you to go and come back?"

"Some years, perhaps three or five, because one has to walk all the way, and I also would like to stay some time in Cairo and study at the Azhar."

"What about your wife? Would you take her along?"

He had a very nice wife and two children. The reason why he did not have more wives was, I believe, pecuniary.

"No, she could not go along."

"But that would be a long time to be separated. Would she not forsake you and marry another man?"

"Maybe she would," he answered thoughtfully, "but then, if I only could see Mecca, it would not matter. And after my return I could marry again."

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Audu, besides being an ardent Muslim, was also a shrewd businessman, like all the Hausa. This circumstance nearly put our friendship to a test, when he asked me one day for a loan of two pounds sterling (about ten dollars), because he had the opportunity to make a favourable deal in buying and reselling some cows, and his own savings were not sufficient. The Hausa are the cattle rearers in the country and consequently the butchers, as cattle are raised only for meat and not for milk. One rich Hausa in the town constantly had a herd of about thirty head; every fifth day he killed a cow for the market. Their stables, or rather the pegs to which the cows were fastened during the night, were about fifteen minutes' walk in the bush behind our station.

To loan Audu such a "big" sum was a ticklish proposition. I had always been told, and had come to believe it, that the best way to spoil a friendship is to lend money. The old missionary especially had warned me against giving any loan to any African. "They will always try it, but if you give a loan to one, a dozen more will come, and you will never see your money again." Thus he had said, and he ought to have known. In spite of all warnings, I had done it once, to verify the statement of the old missionary, and he surely had been right, at least as far as the money is concerned, and in that case it had been a Christian. Perhaps Audu was different, perhaps he would really pay it back in two weeks, as he promised; but principle is principle. So I determined to be firm.

I first asked him tentatively:

"Why don't you borrow money from your own people, from the butcher, for instance?"

"They would ask me what I want the money for, and I don't want them to know it; besides they ask such a big interest." (Up to 5 %).

"Well, I cannot give it to you either," I said, "I don't even have so much money at my disposal just now."

Which was quite true, as the money I had in the house was Mission money and not my own. But I expected my salary in a few days, so I really could

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have managed it, had I wanted to. I felt cheap in refusing him, and no less so when he took it rather graciously and apparently bore me no grudge. Now as I look back, I am less sorry about the $2.50 I lent and lost to that Christian carpenter than about the fact that I disappointed my friend Audu and obeyed reason rather than the law of Christ: "And from him that would borrow of thee turn not thou away."

Some time later Audu left our town and went to Koforidua, a large place in the Gold Coast with a big *Zongo*, where he became a teacher at the Hausa school, and where he wanted to make and save some money toward the realization of his dream, the pilgrimage to Mecca. I saw him only once more when he returned for a brief visit and came to greet me.

A Hausa school is an interesting institution; it is a strange mixture of individual instruction and general confusion. They used the "Dalton-plan" long before anything of this sort was tried out in America, *viz.*, a method whereby each pupil works for himself at his own rate of progress. The teacher writes a verse from the Koran on a wooden tablet and hands it to the pupil, whereupon the pupil withdraws from the crowd, if not bodily, then at least spiritually, and begins to memorize at the top of his voice, shouting the verse over and over again, until he feels ready to re-shout it to the teacher. If the teacher is satisfied, he erases the verse and puts another there, and the learning process begins anew.

These tablets with Koran verses are also used as medicine for curing all sorts of internal diseases. The procedure is as follows (without guarantee to imitators): An appropriate verse is written with chalk on the tablet, which is square and has a handle, sometimes nicely carved. Then the verse is washed off with water, and the water is drunk by the patient. Certainly a very ingenious way of getting a scripture verse inside your system.

Does Islam make progress in West Africa? So

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far I have not noticed any proselytizing on the part of the Hausa in our section of Togoland, excepting a few isolated cases, where a heathen has become Mohammedan. But on the Gold Coast the Mohammedans are more active. *They do street preaching in the larger towns, especially the Anmadiya people*',* a new sect of Islam with modern tendencies. These also have a number of schools based on more modern principles than the ones just mentioned, in Accra, Kumasi, Cape Coast, some even deserving Government recognition and support. I can not say how many converts they are making, but they are on the forward march. Once I even met an individual in a small village on the bank of the Volta River, who had been a Christian and become Mohammedan through this sect; but in his case, it seemed to me, the chief attraction had been polygamy.

Polygamy is of course an important element in the eyes of many Africans who are faced with the choice between Islam and Christianity. But there are other elements that weigh the balances in favour of Islam to many heathens : no conversion is needed, no change of life, not even a giving up of their former beliefs in spirits, sorcery and witchcraft, while on the other hand they are raised to a slightly higher level, intellectual as well as social.

If it be true that a faith is spread more by deeds than by words, then every Mohammedan is a potential missionary. They make no secret of their religion. How often have I seen them in the evening spreading their prayer mats on the streets of the towns, by the wayside of the highways on which they were travelling, on the ferry crossing the Volta River, saying or rather performing their prayers by kneeling and bowing until their faces touched the ground, entirely oblivious of the outside world. How often have I heard the voice of the *malam* early in the morning before sunrise, ringing clearly through the brief dawn, calling the worshippers to rise and bow to Allah, and—why should I not admit

*Italics ours.

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it—often I too heeded that call and prayed to our Father Who is in Heaven. In the month of Ramadan I saw the procession of worshippers, all clad in white robes, passing our station to their place of prayer, which adjoined our land. It was covered with rows of small mounds of earth, where they knelt down to do their devotions, led by the *malam*.

One day I was travelling in one of the native-owned lorries or trucks, which are the only means of transport in the country and take care of all the passengers and freight traffic, excepting those who prefer to walk and carry their loads on their heads. It was in the midst of the rainy season and the roads, which have no foundation, were nothing but mud in various states of viscosity. One of the passengers was a Hausa man, who had two huge baskets of dried fish, which he had bought at the coast, to retail at some market in the interior. This brand of fish is commonly called "stink-fish," because it out-smells anything that nature or chemistry can produce. Several times we got completely stuck in the mud. Not only the passengers, but also the fish baskets had to come down, and they weighed about two hundred pounds each. Whenever there was such a delay, which usually took an hour or more, our Hausa man took some time off to go aside into the bush with his mat and his tea-kettle to pray to Allah for the successful completion of the journey, and when late at night we finally came within sight of the first houses of Ho, our destination, he intoned a hymn of praise to Allah, who had answered his prayers.

Mohammedanism in Africa is not dead or on the decline; it is very much alive. The heathens are being absorbed on both sides, by Christianity and by Mohammedanism. The time will come when Christian missions in Africa will be up against a stone wall, the wall of Islam. It may be in fifty years, or a hundred years or two hundred years in some places, but it will come, and then the great struggle will begin. All those missionaries who are working among the Mohammedans now are doing a great work of preparation for the

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future, although their present harvest may be small and the ground hard and barren. Over their work too may be written the proverb, which I once saw inscribed on the wall of a Hausa dwelling: *Hankuri manganin dunah* – "Patience is the medicine of toil," until their toil will be rewarded by the victory of Christ.

Maplewood, N. J. E. F. VOEHRINGER.

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THE NEW ORDER

The old order changeth yielding place to the new. The universality of this maxim is unquestionable. The human race has more often than once experienced that a particular system lasts only for a limited period of time and then it is replaced by yet another, more comprehensive than and far superior to the previous one. Social, political and religious systems of the world once captivate the hearts of their votaries and then they yield place to other systems equally fondly cherished by their devoted followers. In the realm of religion we see that one dispensation after some time has invariably been succeeded by another and a better one. Moses, Buddha and Christ each gave a new dispensation to the world suited to the requirements of their respective times, the last though not the least, being the one, brought down by the master-Prophet Mohammad (peace and the blessings of God be upon him). This latest system, besides its military glory, has given altogether a new light to the world and has worked wonders in the spheres of spiritualism, ethics and science, for the last thirteen centuries. There was a time when Greek philosophy held sway over the world and then the Roman civilization took the field for a number of centuries, giving birth to the modern democratic institutions of Europe and America. The modern European civilization with its democratic forms of government, its social dogmas and the freedom of thought, action and conscience, has kept spellbound not only the peoples of Europe and America but also the so-called "semi-civilized" nations of Asia. The modern civilization is so deeply rooted in the hearts of Westerners that the big democracies of England and America are fighting simply for its maintenance and preservation.

The Great World War of 1914—18, brought new ideas in its train and gave birth to new social and

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political systems so diametrically opposed to the ideas of democracy. Bolshevism, Fascism and Nazi-ism are all movements that grew up during the Great War and culminated in the dictatorships of Signor Mussolini and Adolf Hitler. The Dictators claim to establish new orders in the world and their allies, the Japanese, cherish a new order of their own to be established in the Far East. Professor Gulshan Rai writing in his article published in *The Civil and Military Gazette* dated October 25, 1941 remarks, "We are during this War perhaps at the commencement of a new age, a new world order. What is the shape of the world to come? Different countries visualize different world orders. There was (perhaps still is) one world order of Mussolini, there is another of Hitler, still another of the Japanese and a still different one of the Anglo-Saxon peoples." Mussolini dreamed of the revival of the old glory of the ancient Roman Empire around the shores of the Mediterranean Sea and Herr Hitler is attempting to form a united states of Europe under the leadership of Germany. The Japanese want the whole of East Asia to be under their control.

The Anglo-Saxon new world order is different. It is in fact a union of the English-speaking peoples of the world lying on both sides of the Atlantic Ocean. In fact all the leading and progressing nations of the world want to create spheres of political influence and thus appropriate to themselves particular portions of the globe. This partition of the globe by the self-styled distributors into new orders of their own, however magnificent, is surprising to those who look upon the world from altogether a different angle. Whether the distribution of the globe into so many orders will ever become a reality is for the authors of the new orders themselves to answer, but let it be pointed out that there is yet another *New Order* which is as sure to become a reality as the other ones are doubtful and shrouded in the mist of uncertainty. This new order embraces neither Asia nor Europe, neither America nor Africa, but it comprises the whole world, old and

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new. The author of this new order is neither a dictator nor a democratic, but He is the Creator of the Universe Himself, Who, not only once or twice but innummerable times has established such new orders on this earth. Whenever Wrong has taken the place of Right, whenever Justice has been ruthlessly trampled under feet by injustice, whenever corruption has replaced honesty and fair-dealing on this frail earth, a new heavenly order has invariably been set up on the globe. A similar new order is again going to be established in our own times.

The idea of a new order is generally believed to have originated with Herr Hitler of Germany, Mussolini and the military junta in Japan only borrowed the idea from the German Feuhrer. To trace the origin of the idea, one has to go back to the early twenties when Germany, after the Great War of 1914—18, was brought to her knees by the Treaty of Versailles and was thinking of re-establishing her lost glory in Europe. With the rise of Nazi Germany the idea of a new order comes into being and Fascist Italy under Mussolini sees the same vision. In Japan it dates back to the period following immediately after the Russo-Japanese War of 1905. The expansion movement in Japan originates after that memorable event.

But the idea of a new order, for the first time, saw the light of day in the land of the five river. It was disclosed, rather revealed to Mirza Ghulam Ahmad of Qadian, the Promised Messiah of the Christians and Mehdi of the Muslims as far back as 1891. He says, " I saw in a vision that I was absolutely transformed into the very Deity, having no will of my own, nor thought nor deed.....I saw that the soul of God had altogether taken me up and concealed me completely till nothing remained there of my self.....I saw that God Almighty entered my frame and my wrath, my humility, my bitterness, my movement and my stillness, were all for Him. While in this state, I was saying,' We mean to create a New Order,

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a new heaven and a new earth.' So I created the heaven and the earth, at first as a compact mass without any cosmos or order, and then, as was the will of God, I gave it cosmic or ordered form, and I did feel that I was capable of doing."

This vision of the Prophet of Qadian introduces for the first time in our own days the idea of a new heaven and a new earth, in fact of the New Order. Strangely enough, the idea is imperceptibly and unintentionally taken up not only by the people of India but by the politicians of the whole world to-day. The leading nations want to establish a new world order according to their respective political notions. But the New Order as revealed to the Reformer of the age is sure to be established on the earth in spite of all the opposition of the contending forces. This material world is sure to undergo a great change and the present system shall not remain as it is. But how the transformation is going to take place, and what will be the nature and extent of the new order, will best be answered by the 'Future' itself. 'Wait and See' is the only feasable answer that can be offered under the circumstances.

ALI MOHAMMAD, B.A., B.T.

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'DHUL-QARNAIN'—II

I. 'Say, I will certainly relate to you something instructive' (18 : 84.)

As the Holy Quran is not a book of history but gives the account of *Dhul-Qarnain* as a prophecy relating to the advent and career of Ahmad, the Promised Messiah, therefore it does not give a full account of Cyrus the Great, but only such portions of his history as were applicable to the Promised Messiah. The words of the Holy Quran 'I will certainly relate to you something instructive' are expressive of a partial and not a full account of Cyrus. The word *dhikr* (account) also means a 'reminder' and has been used here to hint at the fact that the account should not be taken merely as a story but it is really meant as a reminder and speaks of the works of the Promised Messiah who was to appear at a later age. There are certain remarkable points of resemblance between Cyrus the Great and Ahmad, the Promised Messiah. For instance (1) as Ahmad was the Messiah or the annointed one, so Cyrus has been called the 'annointed' in Isaiah 45 : 1. (2) God spoke to Ahmad and raised him by his own command; similarly He sent His word to Cyrus ("Thus saith the Lord to His annointed, to Cyrus") and promised to subdue nations before him. (3) The Promised Messiah was of Persian descent and so was Cyrus the Great. (4) God gave facilities to Ahmad for the propagation of truth, and so He provided facilities to Cyrus for his conquests.

The whole passage dealing with *Dhul-Qarnain* has been explained by Ahmad, the Promised Messiah, and has been shown to be applicable to him (*vide* the *Barahin-i-Ahmaddiyya*. Part V, pp. 91—93; also the *Review of Religions*, vol. XVII. No. 6.)

II. "We established his power in the earth and gave him the ways and the means to *accomplish* every-

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thing." (18 : 85.) *Cf*: Ezra 11 : 2; 2 Chronicles, 23; Isaiah, 45 : 113.

Taken prophetically the verse means "We shall so establish him (the Promised Messiah, who will be called *Dhul-Qarnain*) on the earth that no man shall be able to injure him. We shall provide for him facilities of all kinds so that everything will be made easy for him. Ahmad says "I have also received a revelation to the same purport which was published in the *Barahin-i-Ahmadiyya* and which runs as follows: 'Have we not provided for thee everything essential to the propagation of Truth?' It is clear that He has provided me with such means for the carrying on of the mission entrusted to me as were never vouchsafed to any of the previous prophets."

III. "Until, when he reached his farthest point *in the direction of* the setting of the sun" (18 : 87.)

By *Maghribash-shams* are meant the parts west of Iran, *viz.*, the regions below the Black Sea and north of Palestine. This refers to the expedition he had to undertake against his enemies on the west. "Soon after the conquest of the Median empire," says the *Ency. Brit.*, "Cyrus was attacked by a coalition of the other powers of the East, Babylon, Egypt and Lydia, joined by Sparata, the greatest military power of Greece. In the spring of 546, Crœsus of Lydia began the attack and advanced into Cappadocia, while the other powers were still gathering their troops. But Cyrus anticipated them: he defeated Crœsus and followed him to his capital. In the autumn of 546 Sardis was taken and the Lydian kingdom became a province of the Persians.....During the next years the Persian army suppressed a rebellion of the Lydians. The king of Cilicia voluntarily acknowledged the Persian supremacy. Why the war with Babylon, which had become inevitable, was delayed until 539 we do not know. Here too Cyrus in a single campaign destroyed a mighty state.....From the beginning of 538 Cyrus dates his years as King of Babylon and king of Countries' (*i.e.*, of the world).

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IV. "He found it setting in a spring of murky water."

The Black Sea, which is so called on account of its blackish water. 'The conditions that prevail in the Black Sea', says the *Ency. Brit.*, "are very different from those of the Mediterranean or any other sea. The existence of sulpheretted hydrogen in great quantities below 100 fathoms, the extensive chemical precipitation of calcium carbonate, the stagnant nature of its deep waters and the absence of deep-sea life are conditions which make it impossible to discuss it along with the physical and biological conditions of the Mediterranean proper."

The words 'he found it (the sun) setting in a spring of murky water' mean that the verse should not be taken as referring to a small spring; the waters are so extensive that if one takes his stand on the shore at the time of sunset, the sun will appear to him as setting in the midst of water.

V. "He found thereat a people."

This refers to the people who where settled along the southern shores of the Black Sea.

Taken as a prophecy the verse would mean: Dhul-Qarnain (the Promised Messiah) being provided with facilities of all kinds will, first of all, set himself to the accomplishment of a task which will be the spiritual enlightenment of the West. He will find the sun of truthfulness and righteousness no longer shining there. It will be setting in a muddy pool of foul water and in the vicinity of that he will find those who will go by the name of Westerners, *i.e.*, he will find the Christians of the West involved in utter darkness, with no light to guide them and no clear spring of fresh water to quench their thirst. In other words, both their beliefs and their deeds will be corrupt, and they will possess neither spiritual light to show them the straight path nor spiritual water to quench their

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thirst after truth. In short, the verse contains a prophecy to the effect that the Promised Messiah will be raised at a time when the West will be immersed in 'deep' spritiual darkness, the sun of truth and righteosuness having set in a foul and stinking pool before their very eyes. And such indeed is the condition of the present-day Christianity which has its centre in the West.

VI. "O Dhul-Qarnain, either punish them or treat them with kindness."

Taken historically, the verse shows that the people who were settled along the southern shores of the Black Sea had taken no part in the coalition that had been formed against Cyrus the Great, hence God said to him concerning them that he might either make war upon them and subdue them or he night treat them with benevolence.

Taken as a prophecy, the sentence means 'Then shall we tell Dhul-Qarnain (The Promised Messiah) that he may either pray to Us to send down a visitation upon them for their wrong-doings, as is foretold in authentic traditions, or he may adopt a conciliatory policy towards them.

VII. "He said, 'As for him who does wrong, we shall punish him; then shall he be brought back to his Lord, who will punish him with a dreadful punishment." (18 : 88)

This verse shows that Dhul-Qarnain was a strong believer in God, and we have already seen that Cyrus was indeed so. Taken as a prophecy it means "The Promised Messiah will answer by saying that he would not wish any but the unjust to be punished."

VIII. "But as for him who believes and does right, he will have a good reward, and we shall provide for him, by Our command, every facility."

History bears witness that Cyrus extended a very kind treatment to his subject people. He only appointed military governors and granted his subjects complete autonomy.

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Taken as a prophecy, the verse means, "The Promised Messiah will say that those who do not turn aside from righteousness but practise virtue will have their reward in due course, and that they would be required to do such actions only as are easy for them.

IX. "Then he followed *another* way."

This refers to his expedition in the East.

Taken as a prophecy, the verse means: "Again, Dhul-Qarnain (the Promised Messiah) will turn his attention to another object, *viz.* the condition of the people in the East.

X. "Until, when he reached his farthest point ***in the direction of*** the rising of the sun, he found that it rose on a people for whom we had made no shelter against it."

The words show that the land meant here is a flat tract, the inhabitants of which were exposed to the sun, there being no trees or hills to protect them from the scorching rays of sun. This description applies to the desert parts of Baluchistan or the desert of Sind, or the great desert region of Persia. The historians being all Greeks, they have given detailed accounts of the conquests of Cyrus on the western side and have said very little about his expedition to the east. Hence for his expedition to the east we have to rely on the description of it as given in the Holy Qur-ān. It is in allusion to this fact that with regard to the expedition to the East the Holy Qur-ān concludes by saying, 'Verily nothing of that which he possessed is hidden from Us (v. 92 below). This contains an allusion to the fact that historians have not given an account of this expedition; hence its facts are known to God alone.

Of the desert part of Baluchistan, the *Ency. Brit.* says: "Its climate debars it from European occupation. It is a land of dust-storms and poisonous winds; a land where the thermometer never sinks below 108° F. in summer, and drops below freezing point in winter; where there is a deadly monotony of dust-coloured scenery for the greater part of the year, with

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the minimum of rain and the maximum of heat." Of Sind, the *Ency. Brit.* says "Owing to the deficiency of rain, the continuance of hot weather in Sind is exceptional.....In northern Sind we find frost in winter, while both near and in lower Sind the summer heat is extreme and prolonged."

Taken as a prophecy, the verse means: "In the east Dhul-Qarnain will find a race who will have nothing to shelter their naked bodies from the scorching rays of the sun. They shall be burning with carnal desires and worldly longings and will be strangers to the spirit of religion. Dhul-Qarnain will possess spiritual blessings of all kinds but they will not accept them. As they will have no protection to save them from the rays of the sun, having neither houses nor shady trees nor clothes, the rising of the Sun of righteousness will only result in their being burnt to death. This is an allegorical description of those people who, unlike the former class, though living in the presence of the sun of righteousness, will be no wise better off than their brethren of the West, deriving no benefit whatever from the effulgent light which will only serve to blacken and scorch their skins and dazzle their eyes."

Verses 86-89, spoke of one phase of the Promised Messiah's work. It was said therein that he would have to take care of the people who had spiritually lost their all and were sitting around a dark muddy pool. In the verse under comment, mention is made of another phase of his work. It is said here that he shall have to reform such people as are confronting the Sun in perfect nudity *i.e.*, they are devoid of all reverence, self-respect and good breeding. They go to extremes and are like beasts which show a quarrelsome nature and wish to fight against the Sun, and are therefore deprived of its blessing and get nothing but burns and scorches. This description applies to the Muhammadan people among whom the Promised Messiah has appeared and who, instead of treating him with reverence and respect, have stood up in a body

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against him and have consequently been deprived of the blessing which otherwise would have been their portion.

The verses that follow speak of the third phase of the Promised Messiah's work.

XI. "Then he followed another way."

This refers to the expedition of Cyrus to the North of Iran, to the territory between the Caspian Sea and the Black Sea known as Caucasia.

XII. "Until, when he came between the two mountains."

Two mountain ranges which form part of the Caucasus mountains and terminate at Baku on the western coast of the Caspian Sea.

XIII. "He found beneath them, a people who hardly understood a word."

The dialect spoken by them being different from the language spoken by the countrymen of Cyrus.

Taken as a prophecy, the verse means: "Then Dhul-Qarnain will turn in another direction and will reach a place between two mountains, *i.e.*, he will find a people threatened by a twofold danger, the danger of heresy backed by worldly-power. These people will be able to understand him with difficulty. In other words, being involved in errors and holding erroneous views they will find it very difficult to accept the guidance but in the end they will follow the right path. This is the third set of people with whom the Promised Messiah shall have to deal, and the only one that will be fortunate enough to profit by his teaching and attain to their goal.

XIV. "They said, 'O Dhul-Qarnian, Gog and Magog are creating disorder in the earth: may we, then, pay thee tribute on condition that thou set up a barrier between us and them?'

History shows that in ancient times the north-

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west of China was a home of civilisation, and that when one people became more civilised than others, they tried to subdue them. The latter were driven into Siberia whence in their turn they drove away those that were already settled there. The latter migrated to the west and having crossed the Ural mountains, settled in Southern Russia. This process continued, every succeeding people driving those who were before them further to the west. The tribes that settled in Southern Russia continually harassed the Northern Frontiers of Iran (*vide Ency. Brit.* under Scythia). It is to these people that the term Gog and Magog has been here applied. "By Gog and Magog," says Haydn's *Bible Dictionary*, "are meant all the hardy races of N.W. Asia and N. E. Europe which in ancient times were included under the general title of Scythians."

When Cyrus made a tour of his northern frontier the people into whose territory the Scythians made depredatory incursions made an appeal to him for protection and Cyrus caused a wall to be built across the pass through which the marauding hosts made their inroads. Traces of this wall are still to be found near Derbent. "To the south (of Derbent)", says the *Ency. Brit.* "lies the seaward extremity of the Caucasan wall (50 miles long) blocking the narrow pass of the Iron Gate or Caspian Gates—This, when entire had a height of 29 ft. and a thickness of about 10 ft. and with its iron gates and numerous watch-towers formed a valuable defence of the Persian frontier." As the Muslims identified Dhul-Qarnain with Alexander, therefore the wall has also been called Alexander's Wall, but that is due simply to the mistaken idea that Dhul-Qarnain was a name of Alexander. Otherwise history does not bear out the supposition that Alexander built any wall to defend the northern frontier of Iran.

The names, 'Gog and Magog' are also used to denote all the 'open, wilful and defiant enemies of God' (*vide* Haydn's *Bible Dictionary*). When the passage is taken as a prophecy, the names may there-

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fore be taken in the sense of 'enemies of truth' and the verse means "Those who will accept the Promised Messiah will request him to raise a wall between them and the enemies of truth, *i.e.*, furnish them with such proofs and arguments for the truth of Islam as may serve them as a wall against the attacks and onslaughts of their opponents, and will ask his permission to collect subscriptions for the same purpose.

> XV. "He replied, The power with which my Lord has endowed me is better, but ye may help me with physical strength, I will set up between you and them a strong barrier."

The people expressed their readiness to present a sum of money by way of tribute, but Cyrus said that as they were his subjects, he would not take any money from them. They could, however, help him by supplying him with material.

Taken as a prophecy, the verse means "In answer to their request, the Promised Messiah will tell them that what God had granted him was far better than subscriptions, yet they would be allowed to offer their help in raising the wall".

> XVI. "Bring me blocks of iron." *They did so* till, when he had levelled up the space between the two cliffs."

Sadaf means "anything high and great such as a wall or a mountain, the side of a mountain, place of ending or breaking off of a mountain" (Lane). This shows that there were two lofty places or two mountain-sides between which the wall was built. By looking at a map, one can see that two mountains terminate at Baku; a small one which extends to the north and another big one which stretches to the north-west. It appears that the wall was built between these two mountains.

> XVII. He said, 'blow'. *They blew with bellows* till when he had made it red as fire, he said, 'Bring me molten copper that I may pour it thereon'.

As copper does not rust like iron, therefore when

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iron is coated with it, it not only becomes stronger, but also more durable.

Taken as a prophecy, the verse means: "The Promised Messiah will say 'Bring me blocks of iron that I may close all openings. Then set fire to them so that they may become red-hot' *i.e.*, 'take firm hold of what I teach you and never let it slip off. That would serve you like iron walls against the attacks of your enemies. Then kindle the fire of the love of God in your hearts so that having become red-hot with the fire of love they might emit light by reflecting the attributes of the Divine Being who alone is the origin and source of all light.'

"The only sure sign of the love of God is that the lover should so imbibe the spirit of His attributes that he may reflect them in his own person, though on a minor scale only. Unless the lover has attained to this blessed state of union with the Divine Being, his assertions as to his love for the Divine Creator are nothing but mere vapourings of a boastful mind. A heart kindled with true love may be likened to a piece of iron, which, after having been subjected to an intense fire, becomes red-hot and comes to possess the properties of fire such as burning, emitting light, etc. The same is true of the love of God. Had Islam been unable to carry one to this blessed haven, it would have been a mere delusion, a net set up to entrap men, a husk without a seed; but God be thanked that such is not the case. Islam can carry one not only to this haven but far beyond it, the only condition requisite being that one ought to be as firm and strong in his belief as a block of iron, otherwise he will not be in a position to stand the intensity of the fire and imbibe its most essential attributes."

Again, the Holy Qur-ān continues, "Dhul-Qarnain (the Promised Messiah) will ask this people, who have an eternal dread of Gog and Magog, to supply him with molten copper that he may pour it over the wall to make it proof against attack or penetration". It must be borne in mind that iron, when subjected to

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fire, becomes red-hot and acquires the prominent characteristics of fire, but it is more difficult to reduce it to a liquid state than copper. The seeker after God must also possess such a soft heart that at times it may be easily susceptible to melting influences. Thus the explanation of the above verse will be as follows :— Dhul-Qarnain will require them to bring him such men as possess a firm and resolute mind, as well as a soft heart which melts down at the very sight of the works of God : for a hard mind is not susceptible to such spiritual influences. In order to shield oneself from the attacks of the Evil One, one must possess the firmness of iron, and then, like iron, one must be capable of becoming red-hot under the influence of the fire of God's love and one's heart must melt and be poured over the iron ; thus protecting it from deterioration. These are the three conditions which one must fulfil in treading the path of divine love, and these alone can, like the wall of Dhul-Qarnain, raise an effective barrier against the encroachments of the enemy which he can neither bore through nor scale.

XVIII. " He said, This is a mercy from my Lord.'

This shows that Dhul-Qarnain was a righteous man who ascribed his success to God's favour. This tallies with the account of Cyrus as given in the Bible (Ezra, 1 : 2).

XIX. " But when the promise of my Lord shall come to pass, He will break it into dust, And the promise of my Lord is true."

It should be remembered that the pronoun ' it ' in " He will break it into dust " does not refer to the iron wall built by Dhul-Qarnain, but to another wall bearing resemblance to it. Such use of pronouns is recognised in the Arabic language and is technically known as *ḍamīrul-mithl*, *i.e.*, a pronoun for a like thing. Examples of the use are to be met with elsewhere also in the Holy Qur-ān. For instance, the pronoun *hā* in 26 : 60 does not refer to the ' gardens,

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spring and treasures and an abode of honour' mentioned in the previous two verses, *i.e.*, those from which the people of Pharaoh were ejected, but to others similar to them. When Gog and Magog made the tremendous progress which they were destined to make, that wall could not serve as any barrier against them. So evidently some other wall is meant here. *Dhul-Qarnain* says that in view of the then conditions, that iron wall was sufficient, but as Gog and Magog would rise in power, God would set up another barrier against them. That wall consisted of the rise and advancement of the Muslim people. So long as the Muslims remained powerful in the Earth, they served as a strong wall against Gog and Magog, *i.e.*, the Christian nations of Europe, but when they became weak, Gog and Magog began to rise in power. Or the reference may be to the Turks in particular. They served as a barrier against the nations of Europe, but when they grew weak the nations of Europe began to grow in power, formed commercial companies and began to trade in the world which contributed to their political power.

Taken as a prophecy, the verse means "All this will be accomplished through God's grace only and independently of human help. When the last days of the world draw nigh, there will again be a time of temptation and iniquity."

SHER ALI.

(*Concluded*).

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